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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVI—No. 12 **October, 1958**

FOR the present it is sufficient to show, by a few instances, the truth of what was asserted at the beginning, namely, that no Cosmogony, the world over, with the sole exception of the Christian, has ever attributed to the Highest cause, the Universal Deific Principle, the immediate creation of our Earth, man, or anything connected with these. This statement holds as good for the Hebrew or Chaldean Kabala as it does for Genesis, had the latter been ever thoroughly understood.

—H. P. BLAVATSKY

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$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles 7, California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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245 West 33rd Street
Los Angeles 7, California, U. S. A.

"Maitri-Bhavan"
15, Sir Krishna Rao Road,
BANGALORE-4, South India.
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THEOSOPHY HALL 33RD ST. AND GRAND AVE.
LOS ANGELES 7, CALIFORNIA, U.S.A.

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A U M

Each body is but a case wherein the soul is enshrined for the time.
—H. FIELDING HALL

THEOSOPHY

Vol. XLVI October, 1958 No. 12

STEPPING STONES

AS the years of the centenary period rush by, the rapidity of the changes in this phase of the cycle becomes increasingly evident. H.P.B. speaks of "accounts" being settled between the peoples and races, of disasters in store for certain of the Western nations, and of the adjustments that must come in compensation for Karma of various sorts. The massive character of some of these adjustments is already plain to all the world. In Asia, in Africa, in the Near and Middle East, and in the disturbed lives of some of the European peoples, socio-political transformations are in process, with no one able to say very much about the final results.

Changes such as these, which combine the power of a rising nationalism with the new sense of independence that is cultural and racial, as well as political, are clearly a part of the world-wide reaction to the age of Western imperialism and the now waning psychological dominance of the white European and Anglo-Saxon civilizations over the yellow, brown, and black races of other lands. This much, at any rate, of the larger cultural revolution of the twentieth century is understandable from the point of view of Karma—the relatively simple adjustment of moral effect to cause, accomplishing the progressive release of many millions of people from the conditions of peonage and economic and political subjection.

These are events which nearly all observers of current history have reported upon and evaluated, in the terms of the traditional liberal theory of progress.

Less clear, however, to the modern social historian, while of far

greater importance to the inner evolution of the human race in this cycle, is the psycho-manasic alteration which affects all these other changes. This is a time, said H. P. Blavatsky, when, especially in the West, there is a quickening of the principle of mind. The *Five Messages* of H.P.B. to the American Theosophists are filled with words of both encouragement and warning concerning the developments now taking place. The very elements of nature—the stuff of the feeling and intellectual life of human beings—are themselves passing through a change, or altering in their relation with one another. In the perspective of the great *yugas,* this is a part of the evolutionary processes affecting the entire human race, considered as the intelligent aspect of the planet, which is itself in evolution—for man is a "principle" of the collective planetary life. But in a more immediate sense, the retuning of the psychic and intellectual fibers of the human constitution must surely bring distinct, even radical, changes in the attitudes of mind of not only hundreds of thousands, but millions of people—people who are susceptible to the advance tides of the great change the cycle has in store.

What sort of changes in attitude? A further incarnation of *Manas* is bound to produce many unexpected effects. We have only to regard the several revolutions in mental attitude which have occurred during the past five thousand years—since the beginning of *Kali Yuga*—to see how far-reaching may be the changes yet to come. Consider, for example, the apparently great difference between the teacher of the time of the *Mahabharata,* who was Krishna, and the teacher of the nineteenth century, H. P. Blavatsky. The difference, of course, is not really in the teachers, but in the habitual attitudes of people toward those whom they regard as spiritual teachers. Krishna, for example, had become by the nineteenth century a figure enshrined by the orthodoxy of Hinduism. He was encircled by allegory, myth, and legend, and sanctified by a thousand conformities to ritual and rite. Now comes an outlander, indeed, a woman, without caste or any of the marks of traditional authority. She was to be recognized only by the inherent reasonableness of what she had to teach. Little or no institutional support was afforded the students of Theosophy, in either the East or the West. The initial vehicle, the Theosophical Society, was soon wracked by controversy and split into a number of rival groups and fragments. Whenever the old standards of authority became too important in the Theosophical Movement, the life of the Movement sought other forms of expression. It

had to flourish, as one of the Teachers said, on its moral worth alone.

Here is evidence of the tremendous change anticipated for the human race. The Theosophical Movement was begun out of consideration for those members of the race who would be able to recognize the truth of the Wisdom Religion by reason of its moral worth alone. What better evidence could we have of the awakening of the Manasic principle!

Other phases of history in the West reflect this broad tendency throughout more than two thousand years. The first great change began, we may say, with the establishment of the Pythagorean and soon after the Platonic School. Here was a manifest stimulation of the Manasic principle. Plato's role was at least twofold. He unfolded for the West many of the philosophical teachings of ancient India, but besides this, he gave them a form which was to shape philosophical and ethical inquiry in the West for many centuries to come. Plato's method was both questioning and critical, but unlike the iconoclasts of the scientific revolution, as yet many centuries away, Plato's questions (asked by Socrates) arose from implicit assumptions concerning the nature of man and the inner processes of soul-development. Plato was a "rationalist" who participated in the Gnosis, an intellectual critic whose judgments arose from seeing by a transcendental light. There is also a secret, devotional side in Plato's writings, a reverence for the teachings of the Mysteries, and an unmistakable awareness of the possibilities of inward illumination. It is of considerable interest that, for almost the entire cycle of Western history, the sources of devotional teaching available to the West have been Platonic or rather Neoplatonic in origin. Plotinus and other Platonic thinkers set the tone of Western mysticism and provided the categories of development followed by even the Christian mystics until Oriental teachings of psychological discipline began to reach Europe and America. Yet Plotinus was most of all a philosopher, a man whose reasoning powers exhibited a rich fulfillment of Manasic possibility.

The coming of the Renaissance was again a Manasic awakening. The leaders of the Florentine Revival of Learning were distinguished by their break with traditional authority and their acceptance from Plato of the Dialectic as the means of investigation of Truth. Soon after came the birth of modern science, which amounted to a practical application in the study of external nature of the powers of mind. Science as we

know it is between three and four hundred years old. From the days of Copernicus, Kepler, and Galileo, the first great founders of modern astronomy and physics, the practice of science has meant the self-reliant use of the mind in pursuit of natural truth. The truly great contribution of the age of Science has been its demonstration of a faithful correspondence between the capacity of the human mind to know and the structure and forces of the external world. From the viewpoint of evolution, no future development of science as we know it can add anything of importance to this gift. For from this demonstration of the reliability and fruitfulness of human powers has come a confidence that man is competent to think about *all* questions affecting his life and to come to his own conclusions. It is no accident, for example, that the Protestant Revolution, as a hemispheric break with tradition, came at about the same time as the scientific revolution. Self-reliance was in the air.

Similar changes have followed in the political sphere. The Italian philosopher, Vico, was perhaps the first European since the ancient Greeks to propose that man might create or invent his own social and political arrangements. This was a vast step in the direction of moral and intellectual independence. Simply to dare to think non-traditionally about alternate forms of government was an innovation almost without precedent. There is nothing of this sort, for example, in the *Bhagavad-Gita.* But with the ripening of Karma and the acceleration of the forces which were to usher in the period of political revolutions in Western history, this kind of activity of mind was an inevitable development. It goes without saying that the creative use of the mind must always precede any socio-political change of a constructive character. In the eighteenth century, many of the greatest philosophers were *political* philosophers, and Thomas Paine, said to have been an agent of the Theosophical Movement, was the champion of the great principles of justice in political relations which have moved all the world to revolution in the relatively short period since his time.

It was no doubt natural and inevitable that the most spectacular applications of the fruits of manasic activity should have been in the fields of science and politics. Science and politics represent areas of concrete human needs and human rights. They are closely integrated with the range and requirements of the desire principle and have been able to draw upon this source of energy for their power. The ideal of freedom,

in politics, has almost invariably been hitched to the drives of Nationalism, while the advance of science has been most notable in those regions where technology is able to put the discoveries of science to work at satisfying human wants. In fact, the exhaustion of the fruits of Manasic activity in science and politics seems very largely owing to the virtual captivity of the mind, in modern times, by the ambitions and fears of nationalism and by the appetites of inflamed desires.

What, then, may the further incarnation of *Manas* mean to the modern world? It can mean, first of all, a spread of the activities of the mind, bringing its own rewards and satisfactions, independent of the service of nationalistic fears and overweening desires. It can mean a more *human* expression of intellectuality in the direction of simple understanding and knowing. It can mean a more philosophical idea of what is real, what is good, and what is true.

Mind in dissociation from desire is mind free to fulfill its high purpose of understanding and enriching existence. Mind in association with the love of truth, and independent of nationalistic fears, is mind capable of devising patterns of harmonious human relationships and group relationships. Mind free from desire is mind informed by a deeper realization of the self, and filled with spontaneous enjoyment of the values of brotherhood.

We are not without pioneers whose use of the mind points in this direction. In the past we have had Thoreau and Tolstoy; in the present we have Gandhi (almost in the present) and a man like Albert Schweitzer. And there are others whose thought parallels the ideas of these greater men. All fields of practical endeavor are slowly becoming saturated with new forms of thinking—thinking in which the factor of self-interest plays a diminishing part. There is good thinking about soils and nutrition and world food supply. The vegetarian movements of the world are growing and spreading in influence. The acquisitive drive for possessions and riches, while still extremely powerful, and obviously in the saddle in all institutional enterprise, is slowly losing its prestige, while the possessions themselves can no longer be savored with a nineteenth-century innocence. The obligation of larger responsibilities knocks at the door of every man of property.

This is an age of change. The young man setting out upon a life's career is not likely to seek alliance with old and dying institutions. The dying-out of racial bigotry and religious intolerance is rapidly proceed-

ing—rapidly, that is, in the terms of historical time. New philosophies and even cultist tendencies with a liberating element in them are taking root in the cracks and fissures of old systems of thought. Rebellion and independence may find strange and sometimes frightening channels of expression, but these are transitory phenomena. The forms will doubtless change and be revised again and again; what will not depart is the energy of the mind's longing to be free, to make a final break with old forms and conditionings.

New men will be born, or are already among us, as the children who so puzzle their parents and teachers. We of the present, like those who have preceded us, will some day appear to have been mere stepping stones to an epoch in which the philosophy of the ancients is finally reborn, when the qualities of life and mind which now seem so distant, so difficult of realization, will be the birthright and heritage of every human being. So it has been, down through the centuries, for all those who choose to become volunteers in long, lonely, but ultimately triumphant labors of the Theosophical Movement.

THE RESOLVE

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Seek to find in everything the meaning. Strive to know what they are, and by what caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A.B.C.; it is enough for the present.

—WILLIAM Q. JUDGE

HAVE ANIMALS SOULS?

(*Concluded*)

AS already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently forever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it ? It is at this juncture that scholasticism steps in and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well authenticated as "the resurrection of our Lord Jesus Christ."[1] The Bollandists give instances without number. As Father Burigny, a hagiograph of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi —"I may be told, no doubt, that I am a *goose* myself to give credence to such 'blue bird' tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master's horse; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce;* etc. etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes."

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The

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NOTE.—The first part of this article appeared in THEOSOPHY for September.

[1] *De Beatificatione, etc.,* by Pope Benedict XIV.

names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. "Only he adds"—says Cardinal de Ventura who quotes him—"that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,[2] as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas' doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse.*)"[3]

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—"a kind of an *informal* soul"—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is an "independent, ethereal and ever lasting entity."

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: "if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one."

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clockwork," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why

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[2] In scholastic philosophy, the word "form" applies to the immaterial principle *which informs or animates the body.*

[3] *De Beatificatione, etc.,* I. IV. c. XI, Art. 6.

not Man? Exact science—anatomy, physiology, etc.,—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial,* he refuses it at the same time the qualification of *spiritual.* Because, he says: "it would in such case imply *intelligence,* a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided that "God had created two distinct substances, the corporeal (*mundanam*) and the spiritual (*spiritualem*), and that something incorporeal must be of necessity spiritual," St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."[4] This is a very unfortunate statement. For elsewhere, St. Thomas says that "all the souls—even those of plants—have the substantial form of their bodies," and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature." But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!", and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la Connoissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton,—as "getting better out of the difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error." And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet," he says, "is the more to be blamed, since he himself has said: 'I foresee that a great war is being prepared against the Church

[4] Quoted by Cardinal de Ventura in his *Philosophie Chretienne,* Vol. II, p. 386. See also De Mirville, *Résurrections animales.*

under the name of Cartesian philosophy.' " He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter,* and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot, "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject —though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes," he says (*Somma,* Vol. V., p. 164)—this, after having queried in Vol. II of the same grand work (p. 256) "are there any beings that re-emerge into nothingness?" and answered himself:—"No, for in the Ecclesiastes it is said: (iii 14) Whatsoever GOD doeth, it shall be for ever. With God there is no variableness (James I. 17.)" "Therefore," goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated,* for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures."[5]

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No," he remarks, "nothing is annihilated; it is a principle that has become with modern science a kind of axiom."

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though *it had no intelligence,* an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessar-

[5] *Somma*—Drioux edition in 8 vols.

ily be eternal," wrote Cicero, nearly two millenniums ago. We should understand well, Mr. Huxley contradicting the conclusion,—St. Thomas of Aquinas, the "king of the metaphysicians," firmly believed in the miracles of resurrection performed by St. Patrick.[6]

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediaeval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.[7] Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes,* Paris, wrote upon the subject. "Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon. *Discourse on the Nature of Animals,* VII, p. 57)." But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory. (*Id.*

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[6] St. Patrick, it is claimed, has Christianized "the most Satanized country of the globe —Ireland, ignorant *in all save magic*"—into the "Island of Saints," by resurrecting "sixty men dead years before." *Suscitavit sexaginta mortuos* (Lectio I. ii. from the *Roman Breviary,* 1520). In the M.S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* I. II, C. 1), St. Patrick writes in an autograph letter: "To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should *resuscitate dead bodies reduced to ashes since many years.*" Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

[7] More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

Ibid. p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal "consulted its master, interrogated him, and understood perfectly every sign of his will." (*Id. Ibid.* Vol. X, *History of the Dog,* p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that "this new mechanism of Buffon is still less intelligible than Descartes' automaton.[8]

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of beehives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organ they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:

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[8] *Biographie Universelle,* Art. by Cuvier on Buffon's life.

Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, 'Tis for mine.
For *me* kind nature wakes her genial power,
Suckles each herb, and spreads out every flower.

* * *

For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal," he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks," he adds, after having told the audience that the animal remembered, often deliberated, compared and chose![9] Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines —the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

> O Philosophy, thou guide of life, and discoverer of virtue! (Cicero.)
>
> Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom. (Pliny.)

The destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is *a Force.*"

"It is well established that the soul of the animal," says their echo De Mirville,—"was produced *by the earth,* for this is Biblical. All

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[9] *Discours sur la nature des Animaux.*

the living and moving souls (*nephesh* or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; *i.e.,* from its immaterial force, as all forces are .... those of the *sea,* of the *air,* etc. all of which are those *Elementary Principalities* (*principautés élementaires*) of which we have spoken elsewhere." [10]

What the Marquis De Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force,"—he says—that "we are asked to annihilate, the most *substantial* force on earth, called *animal soul,"* which according to the Reverend Father Ventura, is [11] "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth."[12]

But what is this Force? George Cuvier and Flourens the academician tell us its secret.

"The form or the force of the bodies," (form means soul in this case, let us remember,) the former writes,—"is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally." To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form."[13]

"Being," as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality,"[14] it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE, I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and

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[10] *Esprits,* 2m. mem. Ch. XII. *Cosmolatrie.*
[11] *Ibid.*
[12] *Esprits*—p. 158.
[13] *Longevity,* pp. 49 and 52.
[14] *Resurrections,* p. 621.

beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality,*" he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. "For him," says De Mirville, "resurrection[15] is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates." In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is affected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle,* the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, ... and I find that nothing is better fitted to prove our own immortal nature."[16]

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that "the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it." etc:[17]

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—

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[15] The occultists call it "transformation" during a series of lives and the final *nirvanic* Resurrection.

[16] Leibnitz, *Opera philos. etc.*

[17] See Vol. XXIX of the *Bibliothéque des sciences,* 1st Trimester of the year 1768.

the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesia*[18] or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."[19]

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with *respect,* and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it . . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states[20]. . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided, nor decomposed, nor yet annihilated.* One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man" . . . .

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have *ever denied, on Biblical authority, an immortal*

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[18] From two Greek words—to *be born* and *reborn* again.

[19] See Vol. II *Palingenesis.* Also, De Mirville's *Resurrections.*

[20] We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

soul to any animal, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the Old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22.) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism,* who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Rom. viii. 16, 17) that "The spirit *itself* (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "*if* children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:

"The sufferings of the present time are not worthy to be compared *with the glory which shall be revealed.*" (v. 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—

but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19).

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "satan came also" (see Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over the world?[21] Such "manifestation" is promised at the end of every *Manvantara*[22] or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas.* For there it is said that at the end of each *Manvantara* comes the *pralaya,* or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas,* or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following round."[23] But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins —in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest

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[21] See *Isis,* Vol. I.

[22] What was really meant by the "sons of God" in antiquity is now demonstrated fully in the *Secret Doctrine* in its Part I (on the Archaic Period)—now nearly ready.

[23] This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each Manvantara, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the Vedas . . . . as soon as a Manvantara commences these laws are promulgated . . . . and become binding . . . . to the end of that *Manvantara.* These eight persons are called *Sishtas,* or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore known as *Sishtacar.* They are also designated *'Sadachar'* because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolute into man for the next Round or world-period. See *Esoteric Buddhism,* by A. P. Sinnett, *Fifth* Edition, *Annotations,* pp. 146, 147.

themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:

"The creature *itself* (*ipsa*) *also shall be delivered* from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, "in the glorious liberty of the children of God." (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evoluted from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"*We* know ("we" the *Initiates*) that the whole creation, (*omnis creatura* or *creature,* in the Vulgate) groaneth and travaileth (in childbirth) in pain until now."[24] (v. 22).

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23.) Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evoluted man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediaeval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary

[24] . . . *ingemiscit et parturit usque adhuc* in the original Latin translation.

material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura,* in the verses quoted above, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures" spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For," says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also;* and then, that which is meant is not deliverance from sin, but from *death to come.*"[25] But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!!) *i.e.,* the sun, the moon, the stars, the earth, etc., etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostom, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments

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[25] *Cornelius,* edit. Pelagaud, t. IX, p. 114.

at St. Paul's dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

"We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente,* not *anima, "Soul"*)—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so."[26]

Unfortunately we do, and fail most ingloriously in this desire for "emigration" to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its "groans about the delay made for its emigration" into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul's noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to these barbarous and shameful practices.

—H. P. Blavatsky

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[26] *Homélie* XIV, *Sur l'Epitre aux Romains.*

NOTES ON PLATO'S SOCRATES

PLATO'S myths are, at root, mystical allusions. And aside from the colorful pageantry which draws attention in the manner of a painting or a work of music, they suggest numerous psychological applications to the reader.

Book VII of *The Republic* contains the famous simile of the cave, and Jowett regards this as "the climax of the discussion of Plato's philosophy." From a theosophical standpoint, however, one might say that Plato is here concerned with drawing together the lines of philosophy hitherto developed in such a manner as to provide "practical light on the path" for the pilgrim soul. As Jowett puts it, the escape from the cave into the sunlight represents the "progress of the soul from the prison house of the senses to the world of true reality." But we are not dependent on philosophical premises for the revelation that a series of such "escapes" is the road of every man as he thinks and strives. There is not only the postulate to be considered—the postulate that there is in every human being an element "ever hastening into the upper world"; there is also the empirical discovery, consequent upon introspection, that this desire to reach something beyond our present horizon makes man the dreamer of the god-like dream.

The Greek temperament, as has often been pointed out, was very close to that of the ancient Hindus. To think of a plurality of gods was to extend the natural capacity for wonderment, which every child possesses, into the realm of formal drama. As Professor P. C. Wilson put it in an address before the Indian Institute of World Culture on "The Greek Way of Life":

> The well-known multitude of anthropomorphic divinities seems to have sprung from a simple, yet profound, early belief that everything in nature had a life and a power of its own. The worship of a river that overflowed its banks after winter rains and made the adjacent land more fertile than that beyond the reach of its waters soon became the worship of a river god, whose name was identical with that of the stream. The vivid personalizing imagination of the Greeks conceived the god as a being similar to themselves, but more powerful and more mysterious.

But Socrates, as well as Plato, always distinguished between the conception of the gods as symbols for man's close kinship with the powers

and forces in nature, and the gods as semi-personal beings. For Plato the gods did not represent realities, save as they stood for degrees of attainment of realization of which every man was capable.

In Joseph Campbell's *The Hero With a Thousand Faces* we find a footnote which links Plato to the more subtle oriental traditions. Campbell writes:

> The point is that Buddhahood, Enlightenment, cannot be communicated, but only the *way* to Enlightenment. This doctrine of the incommunicability of the Truth which is beyond names and forms is basic to the great Oriental, as well as to the Platonic, traditions. Whereas the truths of science are communicable, being demonstrable hypotheses rationally founded on observable facts, ritual, mythology, and metaphysics are but guides to the brink of a transcendent illumination, the final step to which must be taken by each in his own silent experience. Hence one of the Sanskrit terms for sage is *muni,* "the silent one." *Sakyamuni* (one of the titles of Gautama Buddha) means "the silent one or sage (*muni*) of the Sakya clan." Though he is the founder of a widely taught world religion, the ultimate core of his doctrine remains concealed, necessarily, in silence.

At the close of the ninth book of *The Republic,* Plato indicates the "worlds beyond worlds beyond," and shows how, for every soul, there is an endless succession of obscurations and emergences into light:

> Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter light, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

Always it must be the vision of something beyond, however. And this is why Plato, as all great theosophical teachers, makes deity undefinable and provides an approximation of the First Fundamental Proposition of *The Secret Doctrine.* On this point Mr. Campbell contributes a compelling paragraph:

> The apprehension of the *source* of this undifferentiated yet everywhere particularized substratum of being is rendered frustrate by the

> very organs through which the apprehension must be accomplished. The forms of sensibility and the categories of human thought, which are themselves manifestations of this power, so confine the mind that it is normally impossible not only to see, but even to conceive, beyond the colorful, fluid, infinitely various and bewildering phenomenal spectacle. The function of ritual and myth is to make possible, and then to facilitate, the jump—by analogy. Forms and conceptions that the mind and its senses can comprehend are presented and arranged in such a way as to suggest a truth or openness beyond. And then, the conditions for meditation having been provided, the individual is left alone. Myth is but the penultimate; the ultimate is openness—that void, or being, beyond the categories—into which the mind must plunge alone and be dissolved. Therefore, God and the gods are only convenient means—themselves of the nature of the world of names and forms, though eloquent of, and ultimately conducive to, the ineffable. They are mere symbols to move and awaken the mind, and to call it past themselves.

The link between "the ineffable," as thus expressed, and the complete lack of dogmatism in both Socrates and Plato, is easy to perceive. Any conception of deity as the Absolute suggests something forever "beyond" definition, and once one accepts the fact that ultimates cannot be accurately represented in words, he is then prepared to also accept the transitory nature of any doctrine. It is no accident that representatives of the true theosophical tradition, in whatever age, along with defining duty as an Absolute Principle, demonstrate a completely nonsectarian spirit toward doctrine. Edith Hamilton, in *The Greek Way,* tells how Greek philosophy—connected by tradition with polytheistic pantheism—always led toward liberation of the mind. She writes:

> The complete lack of dogmatism in an avowed teacher is startling, not to say repellent, to most of us today, accustomed as we are and devoted as we are to ex cathedra utterances and ipse dixits. But in Athens, in Platonic Athens, at least, the idea that each man must himself be a research worker in the truth if he were ever to attain to any share in it, seemed rather to attract than to repel. Plato, it may be fairly admitted, knew something about the Greek way in such respects. For years and years after Socrates' death he taught the men of Athens in the world's first Academy, and there is no suggestion anywhere that he paid for his kind of teaching by unpopularity. If the Platonic dialogues point to any one conclusion beyond another, it is that the Athenian did not want someone else to do his thinking for him.
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> In a sense, therefore, extraordinary man though he was, Socrates yet holds up the mirror to his own age. A civilized age, where the really

> important matters were not those touched, tasted, or handled, an age whose leaders were marked by a devotion to learning and finding out the truth, and an age able to do and dare and endure, still capable of an approach to the heroic deeds of a past only a few years distant. Mind and spirit in equal balance was the peculiar characteristic of Greek art. Intellectuality and exquisite taste balanced by an immense vitality was the distinctive mark of the people—as Plato saw them.

Once one has accepted that there is always an "ineffable" beyond, and therefore realized that the powers of intellect cannot reveal ultimate truths—that intuition is the true revealer—reason may be defended properly. Plato's Socrates not only contends against those "reasoners" who feel that they have discovered categorical answers to philosophical problems, but also contends against those who desert the disciplines of reason. On this point, Cora Mason's *Socrates* conveys the Socratic attitude:

> When Socrates was talking to some young friends who had been trying to find a solution for a problem and had failed again and again, he warned them not to become "misologists." "Misologist" was a word that he made up to describe a person who gets discouraged with using his mind, and becomes a "hater of reasoning." He said it was much like what happens to a man who trusts too much in other people and gets disappointed. "It is a sad case when a man who has met reasoning that at one time seemed to him to be true, and then again false, does not blame himself and his own lack of skill, but in his annoyance transfers the blame from himself to the reasoning. So for the rest of his life he goes on hating reason and speaking ill of it." This was a very bad thing to have happen, Socrates thought, and he urged his friends not to let it happen to them. "Let us not let into our souls this idea that perhaps there is no soundness in reasoning, but think instead that we ourselves are not yet sound, and fight like men for soundness."

Plato wishes to avoid those extremes which begin with partisan attachment to some particular idea and pass to discouragement with use of the mind. The philosopher must *expect,* in other words, the truth to be ephemeral in any particular form, but that does not mean that devotion to the disciplines of reason will not increase his apprehension of the relationship between principles and the destiny of men as souls.

YOUTH-COMPANIONS ASK— AND ANSWER

"DOUBT is a horror," writes Robert Crosbie in The Friendly Philosopher. *Yet, in a sense, doubt seems to have a healthful function in the process of awakening from inadequate ideas, and therefore in evolution. What are the psychological ramifications of the doubt to which Mr. Crosbie refers?*

The doubt to which Mr. Crosbie refers seems to have a direct correlation with insecurity of mind—a lack of conviction and inability to cut through exteriors to cores of truth. This kind of environment for the mind is, indeed, a horror, and unless understood and rooted out by the man, may lead to complete inability to relate himself to another human being or to life in general.

The definition of "doubt" varies in shades of meaning from "being undecided" and in an "unsettled state of opinion concerning the reality or the truth of something," to "fear," "suspicion," "dread," and "suspect." If we take the first two definitions—being undecided or having an unsettled opinion—we might relate this condition to our understanding of "deity" or "reality"; for if we hold anything but an "unsettled opinion concerning" the ultimate nature of reality, we are in the company of dogmatists, following the approach to deity to which the Western world has too long clung. That is, we are assuming that our finite minds *can* know that which is infinite. Looking at doubt in this light, we see how useful "doubt" can be, a factor involved in the processes of soul-awakening mentioned by Spinoza. First, he said, we are possessed only of opinion; next, we must scrutinize the opinion by rational investigation; and only then may we pass to illumination.

The keeping alive of man's spiritual intuition is a process which involves many methods and approaches. Faith, belief, doubt, hesitation —all have a definite function in the human evolutionary process of spiritual awakening. But in every instance, the balance and emphasis given any one particular channel of "the search for truth" affects the accuracy and straightness of our spiritual course.

It is doubt as "fear, suspicion, and dread" which involves the dark, negative, "horrible," aspect of the doubt which lives and breeds in the lower psychic levels. This aspect of doubt, if not detected and checked,

has a life of its own and can lead man to expend his whole energy in a whirlpool of fear.

At the root of a man is a foundation of faith in "the nature of things." One does not harbor dark doubt or suspicion if one's faith is placed in that which is just and not susceptible to alteration by the ever-changing personal mind.

One who constantly holds fear in his heart has never really felt that he belongs to and with nature; he cannot truly see his relationship to life or sense an ultimate bond with all living beings. Thus, he cannot trust anything or anyone; or, if he does, the trust is of short duration; then the cyclic pattern of doubt returns, and dispels his feeble faith. Speaking of the horror of doubt, Mr. Crosbie continues: "The remedy is to go back to the time when you had the strongest sense of sureness, and then rehearse your grounds of surety; by this, doubt will be dispersed like the mists before the morning sun." This suggests that it is the engulfing of one's self in the particulars of circumstances which dispels man's best intentions. It is the nature of the kamic aspect of man's being to be attracted at random, now to "this," and then to that over "there."

Taking the suggestion of Mr. Crosbie to return to that which seemed to us the most nearly true seems to be the best possible course. For then one does not need to wonder, "Is there truth in this doubt? Should I forget it or not?" Instead, one can focus his energies upon what seems true in a constructive sense. Then the doubt will fall into proper perspective, since one will then be operating more from principle than from impulse.

It is interesting, we think, to note that those who harbor the most doubt fall into two categories: either the extremely scientific man who refuses validity to anything he cannot "see," or the man who does not employ self-discipline. We are all familiar, either through school texts or by way of Western stories, with the atmosphere in which an American Indian child lived. He was brought up to endure all sorts of physical hardships, to master them as well as his body. This left the boy, as he became a man, "free" to make choices which might involve physical discomfort or hurt. Similarly, we all need to be "tough" enough to proceed, despite emotional and lower-manasic discomforts.

Let us cite the hero of the Greek myths as an example of one who placed his faith in his essential being, which corresponds to the hidden,

esoteric side of all nature. The hero, while adventuring, finds himself engulfed in adverse situations and pestered by "bad" elementals, to a point almost beyond endurance. Yet he knows, or feels, that these things can never "break" him, nor really deter him from his course, even though he may feel momentarily that perhaps he had made a mistake.

From viewing the hero through all his troubles, it seems that there is one very important element which enables him to undergo all this, and still remain sane. That is the element of discipline—self-discipline of his own impulses. For unless a person forces himself to do what he has laid out for himself, in spite of all hindrance, he can never really have faith in his ability to discover his calling, *his* "boon for mankind," and so must be a "doubter" about many things. Doubt of the true Self, once set in motion, establishes a cyclic pattern, so that the doubt returns with greater intensity. If a person falls victim to this sort of doubt, the "suspecting" kind of doubt, he will find that he eventually suspects and doubts everyone and everything he contacts.

And there is no one lonelier than the person who finds he cannot believe or trust anything, or, more important, anyone. A person cannot live and continue to relate adequately to the world and to others if he tries to live in a vacuum. One must have and maintain the ability to see *something* of goodness or hope or spiritual potential in every thing or person, or his life will be empty and meaningless. A happy and spiritually growing person cannot be a successful pessimist. For he will find that there is some point, some conviction, which remains undisturbed by his examinings and searchings for life's meanings. If he does not have this point, whether it be a sense of justice, a conviction of the real existence of the soul and its pilgrimage, or some such, he will be allowing himself to fall into the cyclic trap of the dark side of doubt to which Mr. Crosbie refers.

A man starts all his evaluations and theories with what he thinks and believes in, himself. Thus, if one does not have faith in himself, in some manner or way, he cannot have anything but doubts, "suspicious" doubts, about his fellow-men. And once in this predicament, he finds himself quite lonely, and feels that he is cut off from other people's experiencing, thinking, and loving. So one can see, perhaps, why Mr. Crosbie expresses the thought that "doubt is a horror," for it can come to permeate one's whole being.

"THESE TWO—"

A VERY ancient theogony without exception, from the Aryan and the Egyptian down to that of Hesiod, places, in the order of Cosmogonical evolution, Night before the Day—even *Genesis,* where "darkness is upon the face of the deep" before "the *first day.*" The reason for this is that every Cosmogony—except in The Secret Doctrine—begins by the "Secondary Creation" so-called: to wit, the *manifested* Universe, the genesis of which has to open by a marked differentiation between the eternal Light of *Primary* Creation, whose mystery must remain for ever "Darkness" to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible nature. The Veda contains the whole philosophy of that division without having ever been correctly explained by our Orientalists, because it has never been understood by them. "Darkness is Father-Mother: light their Son," says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view.

The ray of the "Ever-Darkness" becomes, as it is emitted, a ray of effulgent light, and flashes into the "Germ"— the point in the Mundane Egg, represented by matter in its abstract sense. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist. Both are electricity—the life-principle, the *anima mundi,* pervading the universe. In the "beginning," that which is called in mystic phraseology "Cosmic *Desire*" evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized, if one likes, in the shape of the Spirit of Creative Fire or Heat. Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat and Moisture," this trinity including and being the cause of every phenomenon in Nature.

According to the views of the Gnostics, the two principles, Light

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NOTE: Collated from *The Secret Doctrine* and *Isis Unveiled.*

and Shadow, Good and Evil, are immutable; being virtually one and having existed through all eternity, they will ever continue to exist so long as there are manifested worlds. Spirit and Nature form our illusory universe. The two inseparables remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahm, the One ever changeless. The Hermetists and the later Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness, and that every particle of matter contains within itself a spark of the divine essence—or light, *spirit*—which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. The "philosophers by fire" asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and "antipathy hath its beginning from darkness." Moreover, they taught with other kabalists that "contrarieties in nature doth proceed from the one eternal source, or from the root of all things." Thus, the first cause is the parent-source of good as well as of evil.

Darkness, then, is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and *vice versa.* Yet both are phenomena of the same noumenon, which is absolute darkness to the scientific mind, and but a grey twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we can discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole universe was plunged in sleep—had returned to the one primordial element—there was neither center of luminosity, nor eye to perceive light. Darkness necessarily filled the boundless all.

How sadly disfigured—applied as they were to the grossest anthropomorphic conceptions—have become, under Christian interpretations, the noblest and grandest, as the most exalted, ideas of deity of the Eastern philosophy! The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the LOGOS, the direct reflection of the ever Unknowable on the plane of Universal manifestation. "The Spirit, whose essence is eternal, one and self-existent,"

emanates a pure ethereal LIGHT—a dual light not perceptible to the elementary senses—in the Puranas, in the Bible, in the Sepher Jezirah, the Greek and Latin hymns, in the Book of Hermes, in the Chaldean Book of Numbers, in the esotericism of Lao-tse, everywhere. In the Kabala, which explains the secret meaning of Genesis, this light is the DUAL-MAN, or the Androgyne (rather the sexless) angels, whose generic name is ADAM KADMON. It is they who complete man, whose ethereal form is emanated by other divine, but far lower beings, who solidify the body with clay or the "dust of the ground"—an allegory indeed, but as scientific as any Darwinian evolution and more true.

The highest group [of the hierarchy of Creative Powers in the Kosmos] is composed of the divine Flames, so-called, also spoken of as the "Fiery Lions" and the "Lions of Life," whose esotericism is securely hidden in the zodiacal sign of Leo . . . They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the "Archetypal World." At this divine FLAME, the "One," are lit the three descending groups. . . . The spheres of Being (or centers of life, which are isolated nuclei breeding their men and their animals) are numberless; not one has any resemblance to its sister-companions or to any other in its own special progeny. All have a double physical and spiritual nature. The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is forever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom. It is that LIGHT which condenses into the form of the "Lords of Being"—the first and the highest of which are, collectively, JIVATMA, or Pratyagatma (said figuratively to issue from Paramatma. It is the Logos of the Greek philosophy—appearing at the beginning of every new Manvantara). From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive form, others again, the lowest (Elementals), having no form of their own but assuming every form according to the surrounding conditions. Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period.

"The one Universal Light, which in Man is *Darkness,* is ever existent," says the Book of Numbers. From it proceeds periodically the ENERGY which is reflected in the "Deep" or Chaos, the storehouse of future worlds, and once awakened stirs up and fructifies the latent Forces, which are the ever present eternal potentialities in it. Then awake anew the Brahmas and Buddhas—the co-eternal Forces—and a new Universe springs into being. . . . Or, stated in another way, the *unknown* Light—with which the Logos is said to be co-eternal and coeval —is reflected in the "First-Born," the Protogonos.

The "Kings of Light" is the name given in all old records to the Sovereigns of the divine Dynasties. It must be remembered that the words "Light," "Fire," and "Flame" used in the Stanzas (of *Dzyan*) have been adopted by the translators thereof from the vocabulary of the old "Fire philosophers," in order to render better the meaning of the archaic terms and symbols employed in the original. The Zohar speaks of "Black Fire," which is absolute light, Wisdom. To those who, prompted by old theological prejudice, may say: "But the Asuras (divine Spirits) are the rebel Devas, the opponents of the Gods—hence devils, and the spirits of Evil," it is answered: Esoteric philosophy admits neither good nor evil per se, as existing independently in nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no devil or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness. Thus LUCIFER—the spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of Life, for Lucifer is the LOGOS in his highest, and the "Adversary" in his lowest aspect—both of which are reflected in our *Ego.*

The spirituality of those much abused "Sons of Light" which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be when contrasted with the density of the human body. The former are the "First-Born"; therefore so near to the confines of the pure quiescent Spirit as to be merely the "privations," in the Aristotelian sense . . . the ideal types of those who followed. Thus, Satan is Lucifer, the bright angel of Light, the *Light* and *Life-bringer,* the "Soul" alienated from the Holy *Ones,* the other angels, and for a period, anticipating the time when

they would have descended on Earth to incarnate in their turn. Lucifer is divine and terrestrial light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly. Satan, or the Red *Fiery* Dragon, the "Lord of phosphorus" (brimstone was a theological improvement) and Lucifer, or "Light Bearer," is in us: it is our Mind, our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle, the emanation of the very essence of the pure divine principle *Mahat* (Intelligence) which radiates direct from the *Divine Mind*—we would be surely no better than animals.

No spiritual and psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am,* would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called the Elohim, who first (if ever) pronounced the cruel words, "Behold, the man is become *as one of us,* to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever. . . ." must have been indeed the Ilda-baoth, the Demi-urge of the Nazarenes, filled with rage and envy against his own creatures. In this case it is but natural, even from the dead-letter standpoint, to view Satan, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual Mankind. For it is he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged. And he who was the first to whisper: "in the day ye eat thereof ye shall be as Elohim, knowing good and evil." An "adversary" to Jehovah the "personating spirit," Satan or Lucifer can only be regarded in the light of a Saviour, who still remains in esoteric truth the ever-loving "Messenger" (the angel), the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us spiritual, instead of physical immortality—the latter a kind of *static* immortality that would have transformed man into an undying "Wandering Jew."

In Occultism, as in the Kabala, there are three kinds of light: the abstract and Absolute Light, which is Darkness; the Light of the Manifested-Unmanifested, called by some the Logos; and the latter light

reflected by the Dhyan Chohans, the minor *logoi* (the Elohim, collectively), who in their turn shed it on the objective universe. There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis. What is FIRE? Says the esoteric teaching, "Fire is the most perfect and unadulterated reflection, in heaven and on earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE'." Thus, not only the Fire-Worshipper, the Parsee, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says, "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "burning bush" of Moses, is as much a fire-worshipper as any other "heathen." The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE *light* seven lights, from each of the seven, seven times seven," etc., etc.

LIGHT is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom sprang matter and spirit. Within its beams lie the beginnings of all physical and chemical action, and all cosmic and spiritual phenomena. It vitalizes and disorganizes, it gives life and produces death; and from its primordial Point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies.

CORRELATIONS

IN prefacing the statement of the Three Fundamental Propositions in the early pages of *The Secret Doctrine,* H. P. Blavatsky remarks that these few fundamental conceptions "underlie and pervade the entire system of thought to which attention is invited." The student has no sense of wonder when he finds these concepts repeated endlessly, with ever-changing coloring and emphasis in writings of H. P. Blavatsky, William Q. Judge, Robert Crosbie, but it becomes an exciting voyage of discovery to find these same concepts repeated and given new perspective in the work of contemporary writers.

Such an adventure awaits the reader of Joseph Wood Krutch's *The Great Chain of Life* (Houghton Mifflin Co., 1957). There are to be found ideas recorded in Krutch's own fluid prose that seem so familiar to the Theosophist as to constitute evidence that the ideas submitted for consideration last century by Madame Blavatsky are also evolutionarily, a natural permeation of "the race mind."

A student of *The Ocean of Theosophy,* familiar from many a reading of that book with the excerpt quoted by Mr. Judge that "nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material," seems to be meeting an old friend when he reads Krutch:

> . . . the difficulties do vanish if we are willing to accept the possibility that what nature has been working toward is not merely survival; that, ultimately, it is not survival itself but Consciousness and Intelligence *themselves*—partly at least for their own sake.
>
> If nature has advanced from the inanimate to the animate; if she "prefers" the living to the lifeless and the forms of life which survive rather to those that perish; then there is nothing which forbids the assumption that she also "prefers" conscious intelligence to blind instinct; that just as complex organization was developed even though it had no obvious survival value for the species, so also the awareness of itself which complex organization made possible is also one of her goals.

Krutch's assumption that all forms of life have a basic unity is stated again and again:

> Recent proofs that the so-called elements are not really elementary but capable of turning themselves into some other so-called "element" and that all atoms are made by combining in different ways the same fundamental stuff merely means that the living and the dead are com-

posed of the same *one* thing instead of the same series of different "elements."

It is no wonder, I say to myself, that so many men in so many different places and at so many different times have assumed that some soul must at the moment of death fly the body and betake itself elsewhere. It is the most natural of all possible theories, even if it is not the current one. The dead body of even a Volvox seems suddenly to have been vacated. Something intangible seems to have departed from it. What, on the contrary, I do find surprising is not the assumption that men have souls, but that it should ever have come to be commonly assumed that no other creature has. The sense that something which was there is gone is almost as strong in the one case as in the other and nothing suggests that the death of one is radically different from the death of the other. The very word "inanimate" means "without a soul" and the fact that we still use it testifies to its appropriateness.

The fact that the actions of individual atoms cannot be predicted leads Dr. Krutch to considerations on the "freedom" possible to man.

What, then, I am suggesting as a speculative possibility is simply this: The organization of atoms into nonliving material does differ radically from the kind of organization which results in living matter; and the consequence of the difference is that whereas the one kind of organization is such that the unpredictability of one individual atom cancels out the unpredictability of another, the other kind of organization results in a pooling or cumulation of the freedom inherent in the individual particle, so that though a baseball is less free than the atoms which compose it, a man is even more free than any one of the atoms of which he is composed.

What these two kinds of organization are like, how they differ, and why they produce these contrary results are questions upon which I am not able even to speculate. But that does not obscure the fact that some such description as I have given of the consequences which follow upon the one and the other does suggest a way in which the assumption that all matter is fundamentally the same may be reconciled with the fact that living and nonliving aggregates of that matter seem radically unlike.

Through his emphasis upon the essentials of the First and Third Propositions familiar to Theosophists, Dr. Krutch also provides a philosophic atmosphere wherein the concepts of karma and metempsychosis may come to natural life.

EMPHASIS

SOMETIMES we get an additional meaning from some simple context by changing the emphasis. There are many students who have read passages in a textbook many times without full understanding, and have had their knowledge increased when they have changed the emphasis, or have heard the passages read with stress placed on certain words or phrases. Thus, those who have read *The Ocean of Theosophy,* or studied it in class, know that each time they approach its study new meanings are added, these additional emphases being found in the old, familiar pages. If we fail to get full answers to our questions we may find that by studying the context from a different angle we acquire another point of view. Mr. Judge once changed the viewpoint of a student by this method: "You misunderstood a little the words 'Do not think much of me.' Underline 'much' but not 'think.' You will please think all the thoughts you will of me, but do not place me on any pinnacle: that's all I meant.' "

To point the process let us take the phrase, "Independent devotion to the cause of Theosophy," and study the phrase itself, as well as the context in which it is found, placing the emphasis on various words. First, *independent* devotion. In this context the word independent means freedom from any and all affiliative influences. This indicates unhampered devotion to the cause of Theosophy, not devotion colored by attachment or allegiance to any sect, any leader, or any inflexible method. We can find other meanings by dwelling upon the emphasized word. Next, *devotion,* whose ordinary meaning is well known. Here, if we place the emphasis upon devotion and study the word itself, we find it has *particular* meanings other than those of the word alone, and these meanings depend upon the context in which the word occurs. The very word "devotion" indicates a pledge by the devotee, whether expressed or implied. Now that we have emphasized the two words and have placed them together, let us emphasize *cause.* Here again the ordinary meaning of the word is well known, but context and emphasis give the word "cause" meanings which it does not have when standing alone. Here the cause is the Cause of Theosophy, a specific meaning, which, when considered in its context, can become a challenge and a pledge of allegiance, if the reader is truly devoted. Finally, we emphasize the word Theosophy. Assuming that we know its ordinary significance, here we find it emphasized as a Cause.

It might seem awkward to repeat the phrase and emphasize each of the above quoted words, but if we study the phrase from the point of view of *each* of the stressed words, we are sure to find new meanings and new applications, and this can be said of any true theosophical literature we essay to study. One of the Masters once wrote, "And now I will tell you the cause of nearly two-thirds of the evils that befall humanity. It is religion, in whatever form and in whatever guise." Let us rewrite the sentence with certain emphasis, "It is religion, *in whatever form and in whatever guise.*" Note that the emphasis is not upon religion in the abstract, but upon religion in whatever *form* and whatever *guise.* This could be applied to the victims of "Churchianity" as well as to those specialists who make of their particular art, craft or profession a religion, to the exclusion of all else. It is even possible to make a religion of Theosophy. One good way to avoid this is to consider Universal Brotherhood, with emphasis—*Universal,* in its full, unlimited meaning, and *Brotherhood,* in its *widest* application. Mr. Judge, in one of his letters to a student, stated, in effect, that the more he extended his ideas of brotherhood, the more he found additional applications necessary. Thus, the more we consider Theosophy, and the more we extend its applications, the less likely are we to limit Theosophy to our own present understanding of it.

THEOSOPHY AND FALLIBILITY

We have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of this ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennath to crush them *individually* for the *good of all.*

—H. P. BLAVATSKY

ON THE LOOKOUT

A Change in Policy?

With the April 26 issue of the *Saturday Evening Post,* its editors announced a series of articles which makes us wonder if the publishers are no longer content merely to cater to the mass mind to which the magazine so frankly appeals. The series, entitled "Adventures of the Mind" ("because," the editors say, "creative thinking can be high adventure"), is—

> . . . an attempt to build a bridge across the chasm that separates intellectuals of our nation from the millions of citizens whose attitudes and opinions determine national policy. . . .
>
> Each contributor . . . will be an authority of unquestioned competence and attainment in his field who will be free to choose his own subject and present it free from editorial restraint.

Is Homo "Sapiens"?

The first article of the series, "An Evolutionist Looks at Modern Man," by Loren Eiseley, anthropologist at the University of Pennsylvania, expresses ideas which, though neither new nor rare, are a refreshing outcrop in this particular field. Dr. Eiseley begins:

> One thing is ever more apparent to the anthropologist: We have not conquered nature because we have not conquered ourselves. It is modern man, Homo Sapiens, "the wise" as he styles himself, who is now the secret nightmare of man.

This is due in large part, Dr. Eiseley suspects, to the symbols man has chosen to describe his evolution. For example, after having walked through the Hall of Man in one of the country's largest museums, Dr. Eiseley dejectedly remarks:

> In that whole exhibit were ranged the energies of wheat and fire and oil, but of what man had dreamed in his relations with other men, there was little trace. Yet it is only on paper, or in human heads . . . that man has sought successfully to transcend himself, his appetites and his desires. In that great room was scarcely a hint of the most remarkable story of all, the rise of a value-creating animal and the way in which his intangible dreams had been modified and transformed to bring him to the world he faces today.

ACADEMIC LAG

In much the same vein, Dr. Eiseley comments on a remark made by a high school instructor to his class that "there are two kinds of people, the tough- and the tender-minded . . . and the tough-minded will survive":

> This archaic remark shook me. I knew it was not the product of the great selfless masters of the field, but it betrayed an attitude which demanded an answer. In that answer is contained the whole uniqueness of man. Man has not really survived by toughness in a major sense . . . instead, he has survived through tenderness. Man in his arrogance may boast that the battle is to the strong, that pity and affection are signs of weakness. Nevertheless, in spite of the widespread popularity of such ideas, the truth is that if man at heart were not a tender creature toward his kind, a loving creature in a peculiarly special way, he would long since have left his bones to the wild dogs that roved the African grasslands where he first essayed the great adventure of becoming human. . . .
>
> A future worth contemplating will not be achieved solely by flights to the far side of the moon. It will not be found in space. It will be achieved, if it is achieved at all, only in our individual hearts. This is the choice that has been presented man, as free agent, as one who can look before and after in the cosmos. And if indeed men do achieve that victory, they will know, with the greater insight they will then possess, that it is not a human victory, but nature's new and final triumph in the human heart—perhaps that nature which is also God.

LIFE AND NONLIFE

In the third article of the series, "The Riddle of Life," William S. Beck, of Harvard Medical School, suggests that the question "What is Life?" may be one which has no meaning. After discussing the mechanistic and vitalistic conceptions of the origin of life, Dr. Beck describes recent biochemical experiments in nucleic acid (a substance extracted from the nucleus of cells) and in the nucleotide process within the nucleic acid. "Biochemists," says Dr. Beck, "have now learned to synthesize artificial nucleotide chains and are seeking to arrange them in specific order patterns." Dr. Beck continues:

> One might call this an attempt to create life, but such a statement adds little to our understanding of what has been done and what remains to be done. We are working with physical phenomena entirely accessible to our understanding, and in this light the words "life" and "living" have pallid complexions. We have now entered a zone where

such words serve us no longer. It is a zone of ambiguity where there is no meaning or purpose in debating where life begins and nonlife ends. What occurs occurs; the rest relates to one's state of mind. There are, in fact, none but metaphysical reasons to assume *a priori* that an absolute and unbridgeable gap must separate animate and inanimate matter. The evidence rather points in the opposite direction and suggests that "life" and "nonlife" may be words like "hot" and "cold." They are positions on a spectrum graduated from the simple to the complex; life on the complex end, nonlife on the simple. The middle ground is neither one nor the other.

Critical Review of Religion

Of the sixth article in the *Post* series (June 14), "The Lost Dimension of Religion," by Paul Tillich, of Harvard University Divinity School, *Manas* says:

> The only serious criticism that might be made of it is that it does not pursue to some kind of finish the implicit conclusions it contains about conventional religion. These conclusions are revolutionary. . . .
>
> What does Dr. Tillich say that is so important: Modern man, he says, has lost the dimension of *depth* in religion. What is the dimension of depth? Depth in religion means persistence in the queries: "What is the meaning of life? Where do we come from? Where do we go to? What shall we do? What should we become in the short stretch between birth and death?" Depth in religion means that some answers to these questions will be returned—answers which touch the incommensurable realities in human life.

Horizontal Plane Religion

Man, says Dr. Tillich, has lost the dimension of depth in religion because—

> He has lost the courage to ask such questions with an infinite seriousness—as former generations did—and he has lost the courage to receive answers to these questions, wherever they may come from.
>
> I suggest that we call the dimension of depth the religious dimension in man's nature. Being religious means asking passionately the question of the meaning of our existence and being willing to receive answers, even if the answers hurt. Such an idea of religion makes religion universally human, but it certainly differs from what is usually called religion. It does not describe religion as the belief in the existence of gods or one God, and as a set of activities and institutions for the sake of relating oneself to these beings in thought, devotion and obedience. . . . Nevertheless, religion in its innermost nature is more than religion in this narrower sense. It is the state of being concerned about one's own being and being universally.

A Disappearing Awareness

The loss of depth, says Dr. Tillich, is not due to any one cause—certainly not to the fact that modern man is more impious than in former generations. It is, rather, the cumulative result of our whole industrial and technological structure: "The driving forces of the industrial society of which we are a part go ahead horizontally and not vertically. . . . Sometimes one is inclined to say that the mere movement ahead without end, the intoxication with speeding forward without limits, is what satisfies. . . ." Dr. Tillich continues:

> One does not need to look far beyond everyone's daily experience in order to find examples to describe this predicament. Indeed our daily life in office and home, in cars and airplanes, at parties and conferences, while reading magazines and watching television, while looking at advertisements and hearing radio, are in themselves continuous examples of a life which has lost the dimension of depth. It runs ahead, every moment is filled with something which must be done or seen or said or planned. But no one can experience depth without stopping and becoming aware of himself. Only if he has moments in which he does not care about what comes next can he experience the meaning of this moment here and now and ask himself about the meaning of his life.

The Absurdity of Literalism

The Church, Dr. Tillich says, lost its battle with scientific criticism because it "defended its great symbols, not as symbols, but as literal stories." He illustrates:

> If the symbol of creation which points to the divine ground of everything is transferred to the horizontal plane, it becomes a story of events in a removed past for which there is no evidence, but which contradicts every piece of scientific evidence. If the symbol of the Fall of Man, which points to the tragic estrangement of man and his world from their true being is transferred to the horizontal plane, it becomes a story of a human couple a few thousand years ago in what is now present-day Iraq. One of the most profound psychological descriptions of the general human predicament becomes an absurdity of the horizontal plane. . . .
>
> When in this way man has deprived himself of the dimension of depth and the symbols expressing it, he then becomes a part of the horizontal plane. He loses his self and becomes a thing among things. He becomes an element in the process of manipulated production and manipulated consumption.

Our Predicament—and the Way Out

Our predicament, then, suggests Dr. Tillich, is that, since we have lost the dimension of depth, we accept ourselves as two-dimensional, scurrying back and forth on the horizontal plane. The "answer" to our problem may not be available, Dr. Tillich says, but the first step in getting out of our predicament is to acknowledge that it exists. He continues:

> The real answer to the question of how to regain the dimension of depth is not given by increased church membership or church attendance, nor by conversion or healing experiences. But it is given by the awareness that we have lost the decisive dimension of life, the dimension of depth, and that there is no easy way of getting it back. . . . He who realizes that he is separated from the ultimate source of meaning shows by this realization that he is not only separated but also reunited. And this is just our situation. What we need above all—and partly have—is the radical realization of our predicament, without trying to cover it up by secular or religious ideologies. The revival of religious interest would be a creative power in our culture if it would develop into a movement of search for the lost dimension of depth.
>
> This does not mean that the traditional religious symbols should be dismissed. They certainly have lost their meaning in the literalistic form into which they have been distorted, thus producing the critical reaction against them. But they have not lost their genuine meaning, namely, of answering the question which is implied in man's very existence in powerful, revealing and saving symbols.

Psychism—A Christian Way of Life?

Nothing So Strange, by Arthur Ford, in collaboration with Marguerite Harmon Bro (Harper, 1958) is the autobiography of a celebrated medium. In this well-documented collection of many personal experiences, the author tries to awaken the reader's interest in his own potential psychic capacities, and gives techniques for their development.

This volume may be regarded as consisting of four sections: "The Life of the Medium," "The Case for Survival," "How to become a Medium," and "The Christian Church and Psychism." Mr. Ford has written his book from the Christian viewpoint and set his sights upon the Church. He urges that communication with the departed should be part of the Christian Way of Life. He holds to the position that the Early Church was founded on Phenomena—namely, the experience of Pentecost. His claim seems to be that the Church has lost what it once

had and must return to the study and exercise of what it has lost, that being the development, investigation, use, and teaching of all areas of things psychic, especially one's own psychic endowment. Here Mr. Ford writes at length of how the reader may learn and use his own innate "Gifts."

Expansion of Consciousness

In awakening and training the psychic faculties, the student is given the basic rule, along with others, of complete relaxation. (Mr. Ford seems to substitute "relaxation" for what the Theosophist would term "passivity.") Breathing and paying attention to the "energizing current" are spoken of at length, along with discipline of the mind, which eventually leads to what can only be called self-hypnosis. It is then that with patience and work, the student may eventually have the experience of becoming a trance medium: the Shell is allowed to enter. Mr. Ford tells the student what to expect:

> As the student lets go of consciousness the body may tend to jerk, as it often does in falling into normal sleep. Sometimes it may contort a bit, just as a sleeping body may at times thrash around briefly. Then the body will be at peace. As the trance deepens the student may at times gesture and show some animation, as does a person talking in his sleep.
>
> Once he is in trance he will usually begin of his own accord to describe whatever or whomever he sees and to voice their communication. A variety of personalities may come, some of them returning again and again in subsequent trance sessions. But one day—it may be the first occasion or it may be after many sessions—some discarnate will identify himself and say that he is to be a permanent control; henceforth he will act as the director of operations on the discarnate side.

The Control Appears

> When the medium gets to know this personality so that he visualizes him as well as senses his presence, he may find it helpful when he wishes to go into trance simply to recall the face of his control. If he knew the control in life it is easier to visualize him with characteristic expression and mannerisms. As the student lies quietly, beginning to feel drowsy, visualizing this face, he will probably see it more clearly on the in-breath, as if the face came toward him; then it will fade a bit as the student exhales, swinging back and forth with the breath until he feels the other face and his own one.

> Once a control has signified that the relationship is permanent, the medium will find it much easier to slip into trance. He develops a feeling that the control is ready and dependable. Since a control has to be a discarnate whose overall energy pattern is harmonious with the energy pattern of the medium and since each individual is a composite of energies embodying his emotional, intellectual and spiritual attainments, the medium may be sure that he will not be taken over by a discarnate whose nature is greatly different from his own. In other words, a medium whose intention is honest will find himself working with a control of like intention.

We would question the dependability of any control. By matching a control to the type of the medium, the author seems to imply that danger is avoided. Danger is never avoided. The history of mediumship shows this to be true and the Spiritualist movement confirms it. As H.P.B. says in *Isis Unveiled*: "Pure spirits will not and cannot show themselves objectively; those that do are not pure spirits, but elementary and impure. Woe to the medium that falls a prey to such!"

Spiritualism Redirected

The inexperienced person with some psychic ability will be led to believe that he is following a path of development, when in reality it may be a path leading to ruin—for lack of correct knowledge. Col. Olcott quotes H.P.B.'s warning:

> Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe without breaking any of them. . . . In the hands of an experienced medium Spiritualism becomes Unconscious Sorcery, for . . . he opens, unknown to himself, a door of communication between the two worlds through which emerge the blind forces of nature lurking in the Astral Light, as well as good and bad spirits. (*Old Diary Leaves.*)

In *Nothing So Strange,* spiritualism is given a new direction, and the approach is somewhat more intellectual than in much of the spiritualist literature. A shot has been fired and alas, it has struck the Church! The author gives the impression that the psychic life produces a more spiritual life, a more developed and more Christian life. He does not speak of the real dangers of mediumship; and by that we mean the degenerative effects which are almost inevitable—for to be a medium one must give up self-control. Self-control, certainly, should not give way to any other kind of control. We wonder if Mr. Ford avoids the discussion of

the deeper aspects of danger because he is not aware of them? Mr. Judge, who knew them well, writes:

> To become a medium means that you have to become disorganized physiologically and in the nervous system, because through the latter is the connection between the two worlds. The moment the door is opened all the unknown forces rush in, and as the grosser part of nature is nearest to us it is that part which affects us most; the lower nature is also first affected and inflamed because the forces used are from that part of us. We are then at the mercy of the vile thoughts of all men, and subject to the influence of the shells in Kama Loka. If to this be added the taking of money for the practice of mediumship, an additional danger is at hand, for the things of the spirit and those relating to the astral world must not be sold. (*The Ocean of Theosophy.*)

And, more especially, H. P. Blavatsky writes in *Isis*:

> The Medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own (Vol. I, p. 490).

Spiritual Frontiers Fellowship

There is an indication of a link between the publication of *Nothing So Strange* and a newly formed group (March, 1956) called "The Spiritual Frontiers Fellowship." Stated in the SFF folder is the purpose of the organization:

> A non-profit corporation formed to encourage within the Churches the study of psychic phenomena as related to personal immortality, spiritual healing, and prayer. Mindful of the mystical and psychical experiences recorded in the Bible, especially in the New Testament and aware of the significant role such phenomena have played in the Christian tradition, the Fellowship deems it highly imperative that greater study be given to this area.

The Spiritual Frontiers Fellowship carries out its work in three ways. (1) By holding seminars and conferences, both nationally and regionally, by arranging for lectures, and where requested, by formation in Churches of study groups. (2) By careful research conducted by individuals and investigating committees appointed and approved by the Executive Council. (3) By publication of a periodical carrying both

news items and articles resulting from study in the area of psychic phenomena, and the circulation of other literature relevant to the subject.

It would seem that SFF has its hearing mainly in Protestantism, though this is not to deny that Roman Catholicism is interested. For the laymen in Protestantism and for many clergy, SFF is new and exciting. It is evident from this journal that Mr. Ford is one of the prominent SFF speakers and demonstrators, who has retained the title of Reverend from a former connection with the Disciples of Christ denomination, of which he is still an ordained clergyman. How much effect this whole movement will have upon organized Religion is hard to say, but we do know that the membership of the Spiritual Frontiers Fellowship is growing. In this connection one may refer to H. P. Blavatsky's Fourth Message, where she states:

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development.

Man's "Human" Age Increasing

An AP dispatch from Grosseto, Italy, Aug. 5, reports the finding of a complete skeleton in one of the excavations directed by Dr. Johannes Hurzeler and Dr. Helmut de Terra near that city. (Lookout for July and November, 1956, discusses Dr. Hurzeler's "humanoid" theory.) The Los Angeles *Times,* Aug. 5, says:

> Dr. Johannes Hurzeler, director of the Basel Museum for Natural Sciences, said two miners found the humanlike skeleton 600 feet down in an Italian soft-coal mine over the week end.
>
> Hurzeler reported the skeleton, much of it still embedded in a coal block, is between 10,000,000 and 15,000,000 years old. Pushing the beginnings of man back that far, he said, would mean that man descended contemporaneously with the apes—or even before them—perhaps from some common ancestor which resembled neither. . . .
>
> Because it is not a few scattered bone fragments, he said, it will be possible to prove whether the creature was an ape or an early man who might have lived several million years before Java and Peking man.

The Los Angeles *Examiner,* Aug. 5, quotes Dr. Hurzeler: "This time I'm really sure it is a skeleton of a human-like creature, mainly because the big toe is close to the other toes, like a man's. In monkeys, the big toe is separated."

OUR INDIAN BROTHER

It is fitting to take note, here, of the death of one whose lifelong efforts in behalf of Theosophy have won him a place in the hearts of Theosophists the world over. B. P. Wadia relinquished his body on the twentieth of August, 1958, bringing to a close a career of work in the Movement which had successfully established U.L.T. centers of Theosophic study and promulgation in both India and Europe. A memorial in the *Aryan Path* gives brief but appropriate account of his life. Born at Bombay, Oct. 8, 1881, he—

> came of a famous line of Parsi shipbuilders. He might be said metaphorically to have followed the ancestral profession, but it was not at constructing ships of wood or steel that he laboured. He worked since 1922, side by side with faithful colleagues of the United Lodge of Theosophists on three continents—and, since 1929, especially in India—to salvage and refloat the barque of pure Theosophy, Mme. Blavatsky's restatement of the Ancient Wisdom, which had stranded on the sandbar of pseudo-Occultism and personal following.
>
> He also served in other fields, suffering internment for his activity in the Home Rule League, of whose *New India* he was Assistant Editor. He also organized the first Labour Union in India and represented Indian Labour at the First International Labour Conference in 1919.

There is a sense in which a parallel between the usual listing of achievements in Memoriam and a highlighting of B. P. Wadia's life seems painful. For a man is what he is, not what may be listed as accomplishments in history. Yet a rich history Mr. Wadia did have, and it should be remarked that this educated man of vast experience, had ingress to all manner of roads leading to worldly fame. His real work was nevertheless with the United Lodge of Theosophists—or rather, with principles which this symbol is meant to stand for before the world. Every mature and informed son of India, every cultural leader—whether friend of Gandhi, Nehru, or Radhakrishnan—knew and respected the Theosophy of B. P. Wadia. And, as the *Aryan Path* has said:

> For all that he was and all that he achieved, he credited Theosophy with its teachings of an impersonal Deity, present everywhere in every human heart; Karma and Reincarnation; Universal Brotherhood and the perfectibility of man. . . . The seeds of aspiration he has sown in countless minds and hearts will yield their fair and fragrant harvest through the coming years, helping to make a nobler and a kinder world than that from which he passed so peacefully away.

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THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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